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A CATECHISM

OF THE

HISTORY OF GREECE,

INCLUDING ITS

LITERATURE, GEOGRAPHY, AND

ANTIQUITIES.

LONDON:
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69p.

CATECHISM

OF THE

HISTORY OF GREECE.

CHAPTER I.

Introduction to the Study of Grecian History.

Question. In what part of the world is the country situated which contained the States of Ancient Greece?

Answer. The States of Ancient Greece comprised that tract of country which lately constituted the southern part of European Turkey. It was bounded on the east by the Ægean Sea, now called the Archipelago; on the south by the Cretan Sea, on the west by the Ionian Sea, or Adriatic Gulf; and on the north by the countries Illyria and Thrace.

Q. What was its size?

A. Greece was about 350 miles long, from north to south; and its medium breadth about 250 miles; being of less extent than England.

Q. What was its ancient name?

A. It was called by its ancient inhabitants *Hellas*, and the people were termed *Hellenes* *; by the Romans it was called, *Græcia* and thence by us *Greece*.

Q. Of what did ancient Greece consist?

A. Ancient Greece consisted of a variety of different

* The inhabitants of Macedonia and Epirus did not generally come under this appellation. The names used by the poets to distinguish the nations who composed the Grecian States were the *Achæ'i, Dana'i, Argi'vi, Pelas'gi, Io'nes, Do'res*, and *Æo'les*.

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States, perfectly independent of one another; and though they were all distinguished by their love of liberty and valour, they were quite opposite in their manners and dispositions.

Q. What was the climate and soil of Greece?

A. The climate of Greece was peculiarly excellent, being equally exempt from extreme cold and sultry heat; and the soil corresponded with the climate, producing in abundance not only all the necessaries, but likewise many of the luxuries of life.

Q. Did the people partake of the influence of so genial a climate?

A. Yes, if we may judge from their actions, they certainly did. The mildness and purity of the climate seemed to have a powerful effect upon those who were there born and educated; for no country on earth ever exhibited the human form adorned with such exquisite beauty, or the human mind endowed with such rare accomplishments.

Q. In what did the Greeks excel?

A. The Ancient Greeks, when in their prosperity, excelled in all the polite arts, and in every branch of science.

Q. Do any evidences of their abilities at present exist?

A. Yes: their works in philosophy, in history, in poetry, eloquence, and every other species of composition; in sculpture, and in architecture; have ever been and probably ever will be, the most perfect models produced by the ingenuity of man.

Q. Was their merit confined to these branches of human knowledge?

A. Certainly not; they were actuated, as I before observed, by a spirit of liberty and unexampled bravery, and, if we view their great men as legislators, statesmen, or generals, we shall find the greatest reason to admire their virtue and capacity.

Q. The study of Grecian History, then, must be of great advantage to us?

A. It unquestionably is of great importance; and whoever aspires at superior distinction, either as a philosopher, a man of taste, or a politician, can by no means accomplish his purpose more effectually than by an attentive perusal of the History of the Greeks.

CHAPTER II.

Divisions of Ancient Greece; and the Origin of its Inhabitants.

Q. What were the principal divisions of Greece?

A. Greece was divided into six principal parts, namely, *Macedo'nia,* to the north; *Thes'saly,* south of Macedonia; *Epi'rus,* which was the most western division; *Achai'a,* otherwise *Græ'cia Pro'pria,* or *Greece* properly so called, occupying the middle space; the *Peloponne'sus,* which was the most southern part of Greece, and the *Grecian Islands,* formed the sixth division.

Q. Were not these principal divisions again divided?

A. Yes; they were each divided into several independent kingdoms or states.

Q. What was their mode of life in the earliest ages?

A. The Greeks are represented as originally living in a state of barbarity, and without society; and we are assured that they decreed divine honours to the person who first taught them to feed upon acorns, as a more delicious and wholesome nourishment than herbs.

Q. How did they emerge from the state of barbarism?

A. We are informed, that they were indebted for their first advances towards civilization to *Pelas'gus,* who instructed them not only in the choice of their food, but in the construction of houses to dwell in, and furnishing themselves with clothes made of the skins of beasts.

Q. Did this reformation, in their way of life, produce a simlar reformation in their manners?

A. Not immediately; for, until they received regular governments, and were bound by known laws, they lived the life of robbers; forming themselves into companies only for the purpose of plundering one another. But discovering, by degrees, the advantages of society, they began first to form villages, and, at length, to build towns. Thus associated, the arts and sciences were cultivated, and a foundation was laid for their future greatness.

Q. By whom were they taught?

A. They were taught the mysteries of religion, laws, and the rudiments of the fine arts, by the Egyptians, and of the Phœnicians they learned navigation.

CHAPTER III.

Division of the Grecian History.

Q. Into how many ages or periods is the Grecian history divided?

A. The Grecian history is generally divided into four periods, all of which, together, include a space of 2154 years.

Q. What does the first period comprehend?

A. The first period extends from the foundation of the most ancient kingdom of Greece (Si″cyon), about 2100 years before the birth of Christ, to the siege of Troy, being nearly 1000 years.

Q. What space of time is comprehended in the second period?

A. The second period extends from the taking of Troy to the reign of Dari'us, the son of Hystas'pes, containing the space of 663 years from the year 1184 to 521, B. C.

Q. What does the third period comprehend?

A. The third period extends from the beginning of the reign of Darius to the death of Alexander the

Great, in the year 323. B. C., which is the finest part of Grecian history, and includes the term of 198 years.

Q. What is included in the fourth period?

A. The fourth and last period includes 293 years; commencing from the death of Alexander, at which time the Grecians began to decline, till their final subjection by the Romans.

CHAPTER IV.

The Kingdoms of Sicyon and Argos.

Q. WHERE was the kingdom of Si″cyon situated?

A. The kingdom of Si″cyon was situated in Peloponne′sus, and took its name from the town of Sicyon, near the isthmus of Corinth. It is the first kingdom in Greece of which we have any account.

Q. Who was its first king?

A. Ægi′aleus. He reigned 52 years, and died upwards of 2000 years before the Christian era.

Q. Was this a powerful kingdom?

A. No; it never possessed much power, nor made any considerable figure in history.

Q In what province was the kingdom of Argos situated? by whom founded, and when?

A. Argos was situated in Peloponne′sus, founded by In′achus, in the time of Abraham, in 1856.

Q. From what country did In′achus come?

A. It is supposed that he came from Phœni″cia, the people of that country being the first who practised navigation, and established colonies in distant countries.

Q. Who succeeded In′achus?

A. His son Phorone′us, in whose reign the states of Ogy′ges, king of Bœo′tia, were destroyed by a terrible inundation.

Q. Was the country, which is now called the Mo-re'a, then called Peloponne'sus?

A. No: it was then called Ar'golis; and before the arrival of Pe'lops, from whom it received the name of Peloponne'sus, it was first called Ægiale'ia, from Ægia'-leus, and afterwards A'pia from A'pis.

Q. Who was Pelops?

A. He was a celebrated prince, son of Tan'talus, king of Phry'gia. He settled at Argos, and extended his conquests over the neighbouring country. His descendants were called Pelop'idæ.

Q. What was the most remarkable event of the reign of Pe'lops?

A. His institution of the olympic games, in honour of Ju'piter, and to commemorate the victory which he had obtained over Œnoma'us, king of Pi'sa.

Q. Who first introduced a knowledge of the useful arts into the kingdom of Argos?

A. Dan'aus, an Egyptian, a son of Be'lus. His brother Egyp'tus and himself were jointly kings of Egypt; but a difference having arisen between them, Dan'aus and his family went in quest of a settlement, and arriving on the coast of Peloponne'sus, he was kindly received by Gela'nor, king of Argos.

Q. What was the name of the ship that conveyed Dan'aus thither?

A. The ship in which Dan'aus came to Greece was called Arma'is, and was the first that ever appeared there.

Q. What was the fate of Dan'aus?

A. Dan'aus married the daughter of Gela'nor, king of Argos, and succeeded him in the royal power. In Gela'nor, the descendants of Inachus were extinct Dan'aus reigned 50 years, and died about 1425 B.C.

Q. Who was the last prince of the kingdom of Argos?

A. Per'seus, of whom many wonderful actions are related.

Q. What were they?

A. He is said to have destroyed monsters; to have killed Medu'sa, who is believed to have been an African queen, whose kingdom he conquered; and to have rescued Androm'eda from a sea-monster.

CHAPTER V.

Myce'næ.

Q. WHO founded the principality of MYCE NÆ?

A. Per'seus, king of Argos. He reigned fifty-eight years, and established his kingdom securely.

Q. Does not one of his successors make a considerable figure in history?

A. Yes; Eurys'theus. It was he who imposed on Her'cules the *twelve labours*, so much exaggerated by fable.

Q. Who was Her'cules?

A. The poets say he was the son of Jupiter by Alcme'na; but he was most probably some neighbouring prince, of whose power Eurys'theus was jealous, and whom therefore he engaged in several dangerous enterprises, in which he hoped he might perish.

Q. What were these enterprises?

A. These enterprises, called *the twelve labours of Her'cules**, doubtless allude to certain heroic exploits,

* THE TWELVE LABOURS OF HERCULES.

1. The *Neme'an Lion*, which he strangled, and always after wore his skin.

2. The *Lerne'an Hydra*, whose heads when he had cut them off sprung up again in great numbers.

3. The *Wild Boar* of *Eryman'thus*, which he took alive, and carried upon his shoulders to Eurystheus.

4. The *Hind* with copper feet, which he took in coursing upon Mount Mena'lus.

which like many other events of this fabulous age, are so decked with poetic fiction, that their real nature can never now be discovered

CHAPTER VI.

Athens.

Q. When was Athens founded, and by whom?

A. Athens was founded 1556 years before the birth of Christ, by Ce'crops, an Egyptian, who quitting Egypt with a numerous colony, travelled some time through Phœni"cia, and other parts, and at last came into At'tica, where he married the daughter of Actæ'us, king of that country; and, upon his death, succeeded to the crown.

Q. What did Cecrops worthy of commemoration?

A. He built two cities, and succeeded to the kingdom of Athens; to which he gave the same laws and religion as those of his own country.

5. The *Terrible Birds of the Lake Stym'phalis,* which he exterminated by arrows.

6. The *Bull of the Isle of Crete,* which he brought alive to Peloponnesus.

7. The *Mares of Diome'des,* which fed upon human flesh, and which he carried away.

8. The *Girdle of Hyp'olita,* queen of the Amazons, which he took from her after having defeated her.

9. The *Auge'an Stables,* which he cleansed by changing the course of the river Alpheus, which he made to pass through it.

10. The *Monster Gery'on,* king of Gades, whom he killed, and brought away his numerous flock.

11. The *Golden Apples of the Hesperides,* which he took away after having killed the dragon that guarded them.

12. *Theseus,* whom he rescued from Hell, whence also he brought the monster Cerberus chained.

Q. What remarkable event soon followed the foundation of Athens?

A. A short time after the foundation of Athens, happened another terrible deluge in Thes'saly, which was called by the name of Deuca'lion's deluge, from Deuca'lion, who then reigned there. About this time Cad'mus arrived in Bœo'tia, and founded the city of Thebes.

Q. What are the most remarkable events of the reign of Cecrops?

A. It was this king who first introduced religion and marriage; it was he also who instituted the august tribunal of Areiop'agus, for the punishment of capital crimes; the sentences of this court were delivered in the open air during the night.

Q. What was the Areiop'agus?

A. The place where the Areiopagites or Athenian judges assembled: these sages were for many years famed for the rigid impartiality of their decrees.

Q. Into what classes were the Athenians divided?

A. They were divided into three classes; namely, citizens, naturalized foreigners, and slaves. The number of citizens, able to bear arms, in the time of Cecrops, were about twenty thousand.

Q. What was the form of the Athenian government?

A. At first it was monarchical, and continued so till the year 594 B.C. when it became democratical; and it was afterwards governed by magistrates called Archons.

Q. What was the time of their greatest splendour?

A. During the time of the Persian war. At that time the Athenians accomplished the most wonderful actions of courage and virtue, which have been handed down to the admiration of posterity.

Q. By whom and when were the Athenians conquered?

A. Athens was taken by Lysan'der, chief of the

Lacedemo'nians, at the end of the Peloponne'sian war; when its walls were beaten down and its government changed.

CHAPTER VII.

Description of Athens.

Q. What did Athens consist of in its infancy?

A. The city of Athens, in its infancy, consisted of nothing more than the citadel, which was built upon the top of a high rock, and was called Cecro'pia, from Cecrops, its founder; it was afterwards called Athe'næ, from the Greek name for Miner'va; and frequently, by way of eminence, *The City*.

Q. Why was Cecro'pia named Athenæ or Athens?

A. It was so called, because it was the school of polite learning, arts, and sciences.

Q. Can you give me any other particulars respecting this citadel?

A. Yes; in the citadel were many magnificent edifices, the chief of which was the temple of Miner'va, called Par'thenon. The citadel was some time afterwards burnt by the Persians, and rebuilt, with the finest marble, by Per'icles. It is still standing, and is justly esteemed as one of the noblest remains of antiquity.

Q. Did not Athens become a very populous and celebrated city?

A. Yes; and is celebrated for the great number of eminent characters it has produced in every art and science. It was at Athens that oratory, poetry, painting, sculpture, and all their attendant arts, were carried to the highest state of excellence.

CHAPTER VIII.

Thebes.

Q. By whom was Thebes founded, and when?

A. By Cad'mus, in the year 1455 B.C.

Q. Who was Cad'mus?

A. Cadmus was the son of Age'nor, king of Sidon, in Phœni''cia. It was he who first made known, in Greece, the culture of the vine, the use of metals, and the art of writing by means of the alphabet, which he brought with him from his own country.

Q. Is not some remarkable circumstance recorded of La'us, one of the Theban kings?

A. Yes; it had been predicted by the oracle that his son, by his wife Jocas'ta, should be the occasion of his death. As soon as he was born, therefore, he ordered him to be exposed; but some shepherds found the child, saved him from perishing, and named him Œ'dipus.

Q. Was the prophecy afterwards fulfilled?

A. Yes; for happening, when grown up, to meet with his father, he quarrelled with and slew him, not knowing that he was related to him. Cre'on, the brother of Jocast'a, in consequence, usurped the crown.

Q. What story is connected with this?

A. It is asserted, that a sphinx appeared on the sea shore, and devoured all who could not solve a riddle which it proposed to them; upon which Cre'on had it proclaimed that he would bestow his kingdom and his sister as a wife on the man who should solve it.

Q. What was the riddle?

A. It was this: "What animal walks on four legs in the morning, on two during the day, and on three in the evening?"

Q. Who undertook to answer it?

A. Œ'dipus: he answered, "It is man." The sphinx, enraged at the riddle being explained, threw herself into the sea, and Œ'dipus received, as his reward, Jocas'ta in marriage, and the kingdom of Thebes.

Q. What was the eventful fate of Œ'dipus?

A. As soon as he discovered that he had been the murderer of his father, and was married to his mother, he tore out his eyes in despair, and Jocas'ta strangled herself.

Q. How long did the regal government continue in Thebes?

A. It lasted about 300 years; after which the kingdom was changed into a republic.

Q. What was the name of the province of which Thebes was the capital, and what is said of its inhabitants?

A. Bœo'tia, a very fertile country; but its air was so thick as to have, it is said, an influence on the minds of its inhabitants, who were reputed to be generally dull and stupid. The Bœ'otians also attended more to the improvement of their bodily strength than to the cultivation of their minds.

Q. But did not this country produce many great characters?

A. It certainly did; Plu'tarch, Epaminon'das, and Pin'dar were among its citizens.

Q. How were the inhabitants of Thebes divided?

A. Into three classes, the same as the Athenians; namely, citizens, naturalized foreigners, and slaves. The The'bans were long despised by the other Grecian states, for having basely joined the Persians when they invaded Greece, for which they were severely punished by Pausa'nias, king of Lacedæmon.

Q. At what time was Thebes at its greatest pitch of glory?

A It was in its greatest glory in the time of Pe-

lop'idas and Epaminon'das, who delivered their city from the yoke of the Lacedæmo'nians.

Q. Who finally conquered it?

A. Alexander the Great.

CHAPTER IX.

Of Sparta or Lacedæ'mon.

Q. What was Sparta or Lacedæ'mon?

A. It was the chief city of the province Laco'nia in Peloponne'sus, and was the most powerful city in ancient Greece.

Q. In what year, and by whom, was it founded?

A. It was founded by Le'lex, about 1771, B.C.

Q. Who was the celebrated Spartan lawgiver?

A. Lycur'gus, through whose exertions and useful institutions the Spartans became brave, active, and noble-minded; and were always the first to defend the liberties of Greece. Lycur'gus was the son of Eu'nomus, king of Sparta.

Q. What was the difference between Spar'ta and Lacedæ'mon?

A. Spar'ta was the central city, Lacedæ'mon was the name given to the suburbs.

Q. Who were the He'lots?

A. The inhabitants of the city of He'los, whom the Spartans subdued and enslaved. They were treated with the most barbarous cruelty, and all other slaves in Sparta were called by the general name of He'lots.

Q. Were the Spartans a cruel people?

A. Yes; they always treated their slaves, and the people whom they vanquished, with the greatest severity.

CHAPTER X.

Corinth.

Q. When was Corinth founded, and by whom?

A. Cor'inth was founded 1184, B.C. by Sis'yphus, the son of Æ'olus, king of Æo'lia, or Æ'olis.

Q. Who was the last king of Cor'inth?

A. Perian'der; he was so great a tyrant that the citizens of Cor'inth altered the form of their government from a monarchy to a democracy.

Q. Where was Cor'inth situated?

A. This city was situated on the isthmus which joins the present More'a to Greece.

Q. Is it now in existence?

A. Yes; but in a very decayed state, its inhabitants not exceeding 1400; the houses are intermixed with fields, orange groves, and gardens. There still, however, remain some ruins of temples, and other marks of its former magnificence.

Q. Was not the situation of Corinth considered very advantageous?

A. Yes; being situated upon the narrow neck of that land that joins the Peloponne'sus to the continent, it was called the *eye* of Greece, and seemed peculiarly adapted for giving her a superiority over all the neighbouring states.

Q. Did the Corinthians take advantage of their situation?

A. Not to the injury of their neighbours. They were a commercial people, and aspired rather at wealth than power.

Q. For what were the Corinthians particularly distinguished?

A. They were distinguished for their skill in metals. The Corinthian brass, in particular, was highly es-

teemed, being composed of copper mixed with gold and silver, which rendered it exceedingly brilliant and durable.

CHAPTER XI.

A Summary View of the several Provinces, Chief Cities, and Remarkable Events of PELOPONNESUS.

Q. What are the several provinces of *Peloponne'sus*, with their chief cities?

Provinces.	*Chief Cities.*
A. 1. Acha'ia	Corinth and Si''cyon.
2. E'lis	E'lis and Olym'pia.
3. Messe'nia	Messe'ne.
4. Laco'nia	Lacedæ'mon, or Sparta.
5. Arca'dia	Ta'ges.
6. Ar'golis	Argos.

Q. For what is the neighbourhood of Corinth remarkable.

A. Near the city of Corinth stood a celebrated temple, dedicated to Venus; and near the city of Ægium, in Corinth, Agamem'non assembled the Grecian chiefs, to concert measures for their expedition against Troy.

Q. What particulars relate to Olym'pia?

A. Olym'pia was situated on the river Alphe'us, near which the olympic games were celebrated every fifth year; the period of four years comp'ete being called an olympiad.

Q. For what else was Olym'pia famous?

A. At Olym'pia was a magnificent temple of Jupiter, hence called Olym'pius; and a celebrated image of that god, made by the famous sculptor Phid'ias.

Q. What city in Messe'nia deserves notice?

A. Py'los; for near that city the Lacedæ'monian army was obliged to surrender to the power of the

Athenians under Demos'thenes and Cle'on, in the Peloponne'sian war.

Q. What celebrated buildings were in the vicinity of Sparta?

A. Near Sparta were two splendid temples, one sacred to Apol'lo, the other to Cas'tor and Pol'lux.

Q. What city is near to Sparta, and why is it deserving notice?

A. The ancient city of He'los, which the Spartans having taken, reduced the inhabitants to slavery; whence all the slaves, ever after, were called Helo'tes, or He'lots.

Q. What was Arcadia called?

A. Arcadia was called the country of shepherds, sacred to the god Pan. It was very populous, and it is said to have contained three hundred thousand slaves. It abounded in lofty mountains, agreeably diversified with valleys and plains, and its inhabitants chiefly led a pastoral life.

Q. For what battle is Mantine'a famous?

A. Mantine'a is famous for the battle fought there between the Thebans and Lacedæ'monians, in which Epaminon'das was killed, though his army was victorious.

Q. What cities in Argos deserve notice?

A. The cities of Myce'næ and Nemæ'a. The former was called the city of Agamem'non, during whose life it attained great importance, but soon after declined.

Q. For what was Nemæ'a noted?

A. Nemæ'a was famous for the Nemæan games, which were celebrated in a grove near it every three years. Here Hercules is said to have slain the Nemæ'an lion.

CHAPTER XII.

Of the several Provinces, Chief Cities, and Remarkable Events of GREECE PROPER.

Q. WHAT were the several provinces of *Greece Proper*, with their chief cities?

Provinces.	*Chief Cities.*
A. 1. At'tica	Athens.
2. Meg'aris	Mega'ra.
3. Bœo'tia	Thebes.
4. Pho'cis	Del'phi.
5. Lo'cris	Amphis'sa.
6. Do'ris	Dor'ica.
7. Æto'lia	Naupac'tus.

Q. Which was the most celebrated city of Attica?

A. Athens; it was the school of polite learning, the arts and sciences.

About ten miles north-east of Athens, stood Mar'athon, famous for the defeat of the Persians by Milti'ades.

Q. Was Meg'ara a place of note?

A. Yes; the city of Meg'ara had twenty galleys at the battle of Sal'amis; and three hundred men at the battle of Platæ'a. After this they frequently engaged in war with the Athenians.

Q. What eminent man was born at Meg'ara?

A. Euclid, the greatest mathematician that ever lived.

Q. Does not Platæa recal some striking events to our recollection?

A. Yes; it was near Platæa that Mardo'nius, with an army of three hundred thousand Persians, was defeated and slain by the Lacedæmonians under Pausa'nias, and the Athenians under Aristi'des.

Q. At what town near Platæa, was a splendid victory gained by the Thebans?

A. At Leuc'tra, which a stood a little to the west of Pla'tæa; there the Lacedæmonians sustained a dreadful defeat from Epaminon'das, the Theban general; by this defeat they lost their pre-eminence among the Grecian states, which they never after recovered.

Q. Does not Pho'cis furnish us with some historical fact of importance?

A. Yes; near the confines of Pho'cis stood Chærone'a, the birth-place of Plutarch, famous for the final overthrow of the Athenians, Thebans, and the other Greeks, by Philip, king of Macedonia, the father of Alexander the Great.

Q. What celebrated place was there in the province of Lo'cris?

A. The place most deserving of notice is the pass of Thermop'ylæ, which was called the key of Greece. It was here that the brave Leon'idas immortalized himself by his devotion to his country.

Q. For what was Del'phi famous?

A. Del'phi, the chief city of Pho'cis, was famous for the temple and oracle of Apol'lo, hence called Del'phicus. This oracle was frequently consulted in difficult emergencies, not only by the Greeks, but also by neighbouring nations; and the temple was enriched with an incredible number of the most valuable presents.

Q. What is said of its riches?

A. Its riches were so great that Xerxes, the Persian king, sent a body of four thousand men to plunder it; part of whom are said to have been destroyed by thunderbolts and an earthquake, and the rest almost cut off by the people of Delphi.

Q. What attempts of a similar nature were afterwards made?

A. Several years afterwards, a similar attempt, by an army of the Gauls, under Bren'nus, shared the same fate; but, at length, the Phocen'ses, urged by the ex-

actions of the Thebans, seized on the temple of Del'phi, and employed the riches they found in it, amounting to £2,250,000, to hire troops to defend themselves against their oppressors.

Q. What particulars does history record of Æto'lia?

A. History represents the Æto'lians as a very warlike people, and their cavalry was esteemed the best in Greece. After Lace'dæmon and Athens had enfeebled each other by their mutual quarrels, the Æto'lians became the most powerful state in Greece, and possessed several cities beyond the limits of their own country.

CHAPTER XIII.

Of the several Provinces, chief Cities, and Remarkable Events of EPIRUS.

Q. WHAT were the several provinces of *Epi'rus*, with their chief cities?

Provinces.	*Chief Cities.*
A. 1. Acarna'nia.....	Stra'tus, or Leu'cas.
2. Threspro'tia.....	Ambra'cia.
3. Molos'sis.....	Dodo'na.
4. Cha'onia.....	Or'icum.

Q. What are the most remarkable events which have happened in Epi'rus?

A. At Ac'tium, near the mouth of the Ambracian gulf, was a celebrated temple of Apollo; near which Augus'tus defeated An'tony and Cleopa'tra in a naval battle, and built a city on the opposite side of the strait, which, to commemorate his victory, he called Nicop'olis; and also, in a grove near it, he instituted the Ac'tian games, which were celebrated every five years.

Q. Was there any thing deserving of notice in Dodo'na?

A. Certainly; for there stood the celebrated temple and oracle of Jupiter, which was the most ancient in Greece.

CHAPTER XIV.

Of the several Provinces and Remarkable Events of THESSALY.

Q. WHAT were the several provinces of *Thessaly?*

A. Phthio'tis, Pelasgio'tis, Thessalio'tis, or Thessa'lia Pro'pria, Estiæo tis, and Magne'sia, the limits of which are uncertain.

Q. What is the most remarkable circumstance in the early history of Thessaly?

A. The classical story of Deuc'alion's deluge. In the reign of Deuc'alion, one the kings of Thessaly, a deluge is said to have destroyed all the inhabitants, except himself and his wife; and the world, they say, was re-peopled by their casting stones behind them, which grew up into men and women.

Q. Relate some of the most celebrated events that have happened in Thessaly.

A. At the foot of Mount Œ'ta stood Herac'lea, so named from Her'cules, who is said to have there thrown himself into a burning pile.

Q. Proceed.

A. It was from Aphe'ta, in Thessaly, that the first vessels sailed, for the purpose of carrying off the treasures of Æ'etes, king of Col'chis, in Asia Minor.

Q. What memorable event happened near Pharsa'lia?

A. On the plains of Pharsa'lia, Cæsar gained a memorable victory over Pompey. North of Phar-

sa'lia, was Scotus'sa, where Philip, king of Macedo'nia, was defeated by Flamin'ius, the Roman Consul.

Q. Did not Mount Pie'rius lie in Thessaly?

A. Yes; Mount Pie'rius, which was sacred to the Muses, was situate on the borders of Thessaly, next to Macedonia.

Q. From what wars did Thessaly suffer most?

A. During the wars of the Romans with Philip, and his son Per'seus, kings of Macedon, and also with Anti'ochus, king of Syria, Thessaly was destructively ravaged. It again suffered greatly in the civil war between Cæsar and Pompey.

CHAPTER XV.

Of the several Provinces, and of the Remarkable Events of MACEDONIA.

Q. WHAT were the provinces of *Macedon?*

A. Pie'ria, Pæo'nia or Ema'thia, Amphax'itis, and Mydo'nia.

Q. What are the most remarkable events that have happened in Macedon?

A. Near Pyd'na, a city of Pie'ria, in Macedon, the Romans, under Paulus Æmil'ius, defeated Per'seus, king of Macedon: and it was here that Cassan'der, who succeeded Alexander the Great, confined Olym'pias, the mother of Alexander, and afterwards put her to death.

Q. Proceed with your history.

A. The chief city of Macedon was Pel'la in Pæo'nia, the birth-place of Philip, and of Alexander his son, generally called Alexander the Great.

Q. What other city deserves to be mentioned?

A. The ancient city of Ther'ma, which gave name to the Thermean or Therma'ic Gulf, which was after-

wards called Thessaloni'ca, by Cassander, in honour of his wife Thessaloni'ca, the daughter of Philip. It is now called Salonichi.

Q. What renders it particularly memorable?

A. It is memorable on account of its having been the place of Cicero's exile; but still more so on account of this being the city to which the Apostle Paul wrote his two epistles, inscribed to the Thessalonians.

Q. What famous battle was fought near the city of Neap'olis?

A. Near the city of Neap'olis stood Philip'pi, the place where Brutus and Cassius were overthrown by Antony and Augustus.

CHAPTER XVI.

The Grecian Islands.

Q. Give an account of the principal *Islands* in the neighbouring seas, which formed a part of Ancient Greece, or were connected with its history.

A. I will endeavour to do so. With which shall I begin?

Q. Those in the Io'nian Sea; beginning with Corcy'ra.

A. Corcy'ra, now called Corfu, is situated in the Io'nian Sea. In it were the celebrated gardens of Alcin'ous, spoken of by Homer, and the principal city in the island took its name from him. It was colonized by the Corinthians half a century before Solon's time.

Q. For what was the island of Ith'aca celebrated?

A. Ith'aca was the kingdom and residence of Ulysses, and is much spoken of in history

Q. Describe Cephalo'nia.

A. Cephalo'nia is an island situated near Ithaca,

and is about ninety miles in circumference. It was here that Antony, the colleague of Cicero, was banished.

Q. What have you to observe of Zacyn'thus?

A. Zacyn'thus, now Zante, situate to the south of Cephalonia, is a fertile island, of about twenty miles in circumference. Its inhabitants were wealthy, but effeminate. The Stroph'ades, said to be infested with harpies, lay contiguous to it.

Q. For what was the island of Cythe'ra famous?

A. Cythe'ra, which was alternately possessed by the Athenians and Lacedæmonians, was sacred to Venus; hence she is often designated by the name of Cythe'rea.

Q. Describe the principal islands in the Ægean Sea, beginning with Ægi'na.

A. At Ægi'na money is said to have been first coined; the inhabitants were well skilled in naval affairs, and they gained great renown at the battle of Sal'amis.

Q. Where is Sal'amis?

A. Sal'amis, a small island, lies a little to the west of Ægi'na: near it are several smaller islands.

Q. Describe the island of Eubœ'a.

A. Eubœ'a, now called *Negropont*, is 150 miles long and 40 broad, and is fruitful in corn and wine. Its capital was Chal'cis.

Q. Is not another of its towns deserving notice?

A. Yes; near Carys'tus the asbestos was found, which was a kind of stone that could be separated into thin pliable threads, and which the ancients wove into cloths: when the cloth was dirty, it was put into the fire, which purified it as water purifies linen, without consuming it.

Q. Where is Scy'ros situated, and for what is it memorable?

A. Scy'ros is to the eastward of Eubœ'a. Here

The'seus died in exile; and Achil'les lay concealed, to avoid going to the siege of Troy, it having been foretold that he would be killed.

Q. Describe Lem'nos.

A. Lem'nos, now called *Stalimene*, was the island on which, according to the ancient fabulists, Vulcan fell, when he was kicked out of heaven by Jupiter. Hence Vulcan is sometimes denominated *Lem'nius*. It is of a square form, being about twenty miles across each way.

Q. For what is Lesbos celebrated?

A. Lesbos, now *Mytile'ne*, an island about fifty miles long and twenty broad, is celebrated as being the birth-place of Sap'pho, the poetess, and Pit'tacus, one of the seven sages of Greece. It was also celebrated for its beautiful women, its excellent wine, and its general fertility.

Q. On what account was the isle of Chi'os famous?

A. Chi'os was highly esteemed for its wine and its beautiful women. The wine of Chios was the nectar of the ancients.

Q. What are the Cyc'lades and the Spor'ades?

A. The Cyc'lades is a cluster of twelve little islands in a circular form, surrounding Delos, the principal. The Spor'ades is another collection of small islands, lying more distant from each other, and nearer to the coast of Asia.

Q. Describe De'los.

A. De'los, called also Orty"gia, is said to be the birth-place of Apollo and Diana, the children of Lato'na; and to these personages were erected three magnificent temples. On this account the island was held so sacred, that the Persians, who had pillaged and profaned the temples of Greece, never offered any violence here.

Q. Which were the principal of the Spor'ades?

A. Icaria, Pat'mos, Sa'mos, Cos, and Rhodes.

Q. Describe them briefly.

A. Ic'aros, or Ica'ria, was famous for its wines. Pat'mos, now called Palmo'sa, is the place where St. John wrote the Revelations. Sa'mos is celebrated as being the birth-place of Pythagoras; and it is sacred to Juno, the goddess being said to be a native of Sa'mos. Cos, now Loan'go, produced Hippoc'rates, styled the prince of physicians, and Apel'les, the most famous painter of antiquity.

Q. Where was Rhodes situated, and for what is it memorable?

A. Rhodes is situated near the coast of Ly'cia, and is about 125 miles in circumference. In its principal city, of the same name as the island, was erected a brazen colossus, of extraordinary magnitude, being 105 feet high.

Q. Does it at present exist?

A. No; it was overthrown by an earthquake in less than a century after its creation; and when the Saracens took the place, A.D. 653, they loaded 900 camels with the brass of which it was composed?

Q. Is there not another island of importance?

A. Yes; by far the largest yet remains to be noticed. It is Crete, the present Candia, reckoned to be about 250 miles long and near 60 broad, lying beyond the entry into the Ægean Sea.

Q. What have you to observe of it?

A. Crete is supposed to have been originally peopled by the Phœnicians, who were once a very warlike people; but they degenerated extremely, and became infamous for their acts of piracy and their voluptuousness. Mount Ida is situated in the centre of the island; and at its eastern end is Mount Dic'te, in a cavern of which, it is said, Jupiter was nursed. The Cretan laws were much admired by the Greeks; and the memory of Minos, their legislator, was highly venerated.

CHAPTER XVII.

The Argonautic Expedition.

Q. WHAT was the first expedition undertaken by the Greeks?

A. That of the Ar'gonauts; this, though a real event, is blended with so much fiction, as to render its object very obscure.

Q. What is said to have been the object of this expedition?

A. The poets describe it as undertaken to get possession of a golden fleece, belonging to Æetes, king of Colchis, in Asia Minor.

Q. What is the more probable object of it?

A. It was doubtless both a military and a mercantile adventure, and was singularly bold for the times in which it was undertaken. The object was to open the commerce of the Euxine Sea, and to secure some establishments on its coasts.

Q. Why is it called the expedition of the Ar'gonauts?

A. Because the vessel in which these adventurers sailed was called the *Argo*, from its builder, Argus.

Q. What were the names of those most celebrated in this expedition?

A. Ja'son, who was the leader; Her'cules, the reputed son of Ju'piter; The'seus, Cas'tor, Pol'lux, Or'pheus, and Nestor.

Q. What is the fabulous history of the Golden Fleece?

A. It is described as the fleece of a ram, which was guarded by a terrible dragon, and by a bull with brazen feet, out of whose mouth issued flames of fire.

Q. What was the success of the expedition?

A. Ja'son and his followers are said to have made a conquest of the Golden Fleece, and to have returned

in triumph to their native country, where the achievement was highly celebrated.

CHAPTER XVIII.

The War of Troy.

Q. What was the most famous undertaking of the ancient Greeks?

A. The war of Troy, which happened about 79 years after the expedition of the Argonauts, and 1184 before Christ.

Q. What occasioned this war?

A. Pa'ris, the son of Priam, king of Troy, having made a voyage to Lacedæmon, violated the rights of hospitality by carrying away the beautiful Helen, the wife of Menela'us, king of that country. To avenge this injury, a combination was entered into by all the princes of Greece.

Q. What was the force of the Grecian army engaged in this celebrated expedition, and who were its most famous commanders?

A. The Grecian army amounted, we are told, to about 100,000 men, commanded by Agamem'non, king of Myce'næ; Menela'us, king of Lacedæ'mon; Achilles, king of Phthi'a and Larissa, in Thessaly; Nestor, king of Pylos and Messe'ne; Idomene'us, king of Crete; Ulys'ses, king of Itha'ca; A'jax, king of Sal'amis, and other eminent commanders.

Q. How many years did this war continue?

A. The Greeks were ten years before the walls of Troy, which they reduced to ashes after the death of Achil'les.

Q. In what manner did the Greeks accomplish the conquest of Troy?

A. By means of a great wooden horse, which Mi-

ner'va is said to have advised the Greeks to construct, and in which they were to enclose a number of armed men. This being done, the Grecians made a feint of retiring; and the Trojans, farther deceived by Si'non, a pretended deserter from the Greeks, made a breach in the wall to let in the horse.

Q. What was the consequence?

A. In the night the soldiers came out and opened the gates of the city, upon which the Grecians returned, and sacked and burnt the city to the ground. Thus an end was put to the famous siege of Troy. It is said, by some, that this stratagem was suggested by Ulysses.

Q. Did not the Greeks purchase this victory at a very dear price?

A. Yes; and their triumph was extremely mournful: for no event was ever more ruinous to a nation than this expedition was to the Greeks.

Q. How so?

A. The flower of their nation was cut off in the Trojan plains; their most gallant chiefs and heroes perished in the war; and the miserable remains of an army, which originally consisted of more than a hundred thousand men, after having been tossed about on the seas, and diminished by the disasters of a tempestuous voyage, found nothing on their arrival at home but disappointment and despair.

Q. What cause had they for disappointment and despair?

A. During the long absence of the chiefs and princes from their native country, a door was opened to licentiousness and disorder. Others had usurped their stations, and the warriors of Troy wandered from place to place in quest of new habitations, and addicted themselves to a predatory life. The Trojans, who survived the destruction of their country, lived in a similar manner.

Q. What did the concurrence of these events produce?

A. These events produced a nursery of robbers and pirates, who, for many years, troubled the repose of the seas and the continent. Disunited tribes began to live by plunder; a general apathy took place, and society was verging again to the period of barbarism.

Q. What became of Agamem'non, Idomene'us, and Ulys'ses, after the siege of Troy?

A. Agamem'non was killed by Egys'thus; Idomene'us banished himself from his own country; and Ulys'ses long wandered upon the seas *.

Q. Who is the celebrated historian of this war?

A. Homer, who is better known by his writings than by his person or country, with both of which we are but little acquainted.

Q. What were the principal writings of Homer?

A. His two incomparable poems, the *Iliad* and the *Odyssey*. The former giving a poetical description of the Trojan war; and the latter describing the return of Ulysses to the isle of Ith'aca, his native country, after encountering a multitude of difficulties.

CHAPTER XIX.

The Return of the Heracli'dæ.

Q. What new event awakened the Greeks from that state of apathy, as mentioned in the last chapter?

* At this time, their military expeditions were carried on only in the spring and summer, the winter being considered a season of armistice. The science of military tactics was then so little known that every battle was a multitude of single combats. The chiefs divided the booty, and gave to every soldier a part of it, instead of regular pay. Their warlike weapons were the sword, the javelin, the bow, the club, the battle-axe, and the sling; and their persons were defended by large shields, brazen helmets, cuirasses and busks.

A. About eighty years after the destruction of Troy, a great revolution took place, which totally changed the affairs of the Peloponne'sians, and in its consequences gave new inhabitants to the whole western coast of Asia Minor.

Q. What revolution was that?

A. The rival families of Per'seus and Pe'lops had anciently contended for the dominion of the Grecian Peninsula. The fortunes of the Pelop'idæ prevailed, and the descendants of Her'cules were deprived of their possessions, and driven into banishment. The exiles were first received by the Athenians, whose enlightened and humane policy rendered At'tica the common refuge and asylum of the unfortunate.

Q. Who was the leader of the families of Per'seus, or the Heracli'dæ? and what followed their exile?

A. Their leader was Hyl'lus, son of Hercules, who was afterwards adopted by Epa'lius, the king of Do'ris; and the death of this benefactor raised the descendants of Hercules from the condition of suppliant exiles, to that of sovereign princes. But the wilds of Œ'ta and Parnas'sus were little fitted to satisfy the heirs of the family of Per'seus, though their ambition was long repressed by the growing greatness of the Pelop'idæ, and the glory of Agamem'non.

Q What did they on the death of Agamem'non?

A. They crossed the Corin'thian isthmus, conducted by Teme'nus, and Aristode'mus, great grandson of Hyl'lus, and succeeded in the conquest of their lost country of Peloponne'sus. The recovery of Peloponne'sus, by the descendants of Hercules, forms an interesting epoch in ancient history.

Q. Did not the return of the Heracli'dæ introduce several distinctions of dialect among the Grecians?

A. Yes; four: viz. the Attic, the Io'nic, the Doric, and Æo'lic.

Q. In what country was the Attic dialect spoken?

A. The Attic dialect, which was the most elegant, was spoken in Athens and its vicinity; Thucyd'ides, Isoc'rates, Xen'ophon, Pla'to, Aristoph'anes, and Demos'thenes wrote in it.

Q. Where was the Ionic spoken?

A. The Io'nic, which was the next esteemed, was principally confined to Io'nia and Asia Minor; the most celebrated writers in this dialect were Herod'otus and Hippoc'rates.

Q. Who used the Doric dialect?

A. The Doric was principally spoken by the Lacedæmo,nians, or Spartans, the Sicil'ians, Do'rians, Rho'dians, and Cre'tans. Its chief writers were Theoc'ritus, Pin'dar, and Archime'des.

Q. By whom was the Æo'lian used?

A. The Æo'lian dialect was used by the Bœo'tians and the inhabitants of Æo'lia.

CHAPTER XX.

The Republic of Sparta, or Lacedæmon, during the time of Lycurgus.

Q. Who governed Lacedæ'mon at the time the Heraclidæ returned?

A. The government of Lacedæ'mon was divided between Eurys'thenes and Pro'clus, the two sons of Aristode'mus, who reigned jointly; and this two-fold monarchy, transmitted to the descendants of each, continued in the separate branches for near 900 years.

Q. Who was Lycur'gus?

A. The brother of one of the Spartan kings, named Polydec'tes. He was a man equally distinguished by his abilities and virtues; and as Sparta had long suffered from the want of constitutional laws, he was invested, by the common voice of the sovereigns and

the people, to reform and new-model the constitution of his country, which had hitherto been either verging towards despotism or absolute democracy.

Q. How did he proceed to effect it?

A. He instituted a senate, consisting of twenty-eight members, whose office was to preserve a just balance between the power of the kings and that of the people; but his attention was most particularly directed to the regulation of manners, and to banish luxury from the republic.

Q. What was his first step towards it?

A. He divided all the lands of the republic into equal portions, taking from those who were wealthy and giving to the needy; so that every free citizen possessed an equal share; thus preventing all distinctions among the people but such as merit would confer.

Q. Did he compel those who had money to give it up?

A. No: he did not, indeed, strip those who possessed gold and silver of their riches; but he did that which had the same effect: for he substituted iron money for it; and this he made so heavy, and fixed at so low a rate, that a cart and two oxen were necessary to carry as much as would amount to twenty pounds sterling.

Q. What was the consequence?

A. Money was become of so little value, that nobody cared for more than was sufficient to supply their actual wants. Thus riches and their attendants, avarice, fraud, luxury, and rapine, soon disappeared in Sparta.

Q. What other regulation did Lycur'gus make?

A. He ordained that all the citizens should eat their meals together in public, and that the meals should be as coarse and frugal as possible.

Q. Did the rich quietly submit to these regulations?

A. No: frequent tumults were caused by them; and on one occasion, a young man, whose name was Alcan'der, struck out one of Lycurgus's eyes; but the people took the part of their lawgiver, and delivered the youth up to him that he might be severely punished.

Q. What was the conduct of Lycur'gus in that instance?

A. He treated the young man with the greatest affability and kindness, and so won him over, that, from being one of the proudest and most turbulent men in Sparta, he became an example of wisdom and moderation, and assisted Lycurgus in his plans of reform.

Q What was the chief end of the institutions of Lycurgus?

A. Their chief design was to teach obedience to the laws, respect for parents, reverence for old age, honour, courage, contempt of death, and, above all, the love of glory and of their country.

Q. Were there not some striking defects in his institutions?

A. There certainly were: for instance, the manners of the Lacedæmonian women were deficient in modesty; theft was a part of the Spartan education; the youth were taught to subdue the feelings of humanity; the slaves were treated with the most barbarous rigour; in short, the laws of Lycurgus were only fitted to make a nation of soldiers.

Q. What extraordinary method did Lycurgus adopt to render his institutions permanent?

A. When he thought his form of government was sufficiently established to support itself, he told the people that something still remained for the completion of his plan, and that he must go to Delphos to consult the oracle respecting it. In the mean time, he persuaded them to take an oath strictly to observe all his

laws till he came back; which, however, he never intended to do, having departed with a full resolution of never seeing Sparta again.

Q. What did he on his arrival at Delphos?

A. He consulted the oracle to know whether the laws he had made were sufficient to render the Spartans happy; and being answered that there was nothing wanting to their perfection, he sent this answer home, and voluntarily starved himself to death.

Q. How did his countrymen act on hearing of his fate?

A. They considered his death the most glorious of all his actions. They erected a temple to his memory, and paid him divine honours; while they considered themselves bound by every tie of gratitude to observe all his laws and institutions with the most rigid punctuality.

CHAPTER XXI.

The Republic of Athens during the time of Solon.

Q. What happened on the abolition of the regal office at Athens?

A. The establishment of perpetual and hereditary magistrates, styled Archons, which form of government continued without alteration for three centuries. The Archons were afterward selected once in ten years, and at length their offices were made annual.

Q. What was the condition of the people under this mode of government?

A. The condition of the people was miserable, and the state was often convulsed with factions.

Q. By whom, and at what time, was a reform in the Athenian constitution projected?

A. An Archon, named Dra'co, in 624 B. C. endea-

voured to follow the example of the Spartans (who had now become very powerful, from their steady adherence to the institutions of Lycurgus), but he failed in his attempt, in consequence of making his laws severe beyond all human sufferance.

Q. By whom was it at length effected?

A. By So'lon, an illustrious Athenian, who from his great learning had acquired the reputation of being the first of the seven wise men of Greece*.

Q. Did the institutions of So'lon resemble those of Lycurgus?

A. No; the institutions of Lycurgus were remarkable for their severity, while those of So'lon were noted for their mildness; for the latter endeavoured to accommodate his system to the habits of the people.

Q. How did he set about his work of reformation;

A. He began by a law in favour of the poor, whose

* The names of the seven sages, or wise men of Greece, are So'lon of Athens, Tha'les of Mile'tus, Chi'lo of Lacedæ'mon, Pit'tacus of Mityle'ne, Perian'der of Corinth, Bias of Prie'ne, and Cleobu'lus of Rhodes. These sages often visited each other, and their conversations generally turned upon the methods of instituting the best form of government, or the means of obtaining happiness. A question was one day proposed at the court of Periander of Corinth, "Which was the most perfect popular government?" "That," said Biss, "where the laws have no superior." "That," said Thales, "where the inhabitants are neither too rich nor too poor." "That," said Anacharsis, the Scythian (who for his great wisdom, was the frequent companion of the sages of Greece,) "where virtue is honoured and vice detested." "That," said Pittacus, "where dignities are always conferred upon the virtuous, and never upon the base." "That," said Cleobulus, "where the citizens fear blame more than punishment." "That," said Chilo, "where the laws are more regarded than the orators." But Solon's opinion had the greatest weight, who said, "where an injury done to the meanest subject is an insult to the constitution."

debts he abolished by an act of insolvency. He next repealed all the severe laws enacted by Dra'co, except of death in cases of murder.

Q. How did he divide the people?

A. So'lon divided the people into four classes, according to the extent of their wealth. To the three first, the richer citizens, he gave all the offices of the commonwealth; and to the fourth, or poorer class, which was more numerous than all the other three, he gave the right of voting with the rich in the public assembly, where all laws were framed, and measures of state decreed.

Q In what way did he endeavour to regulate the proceedings of these popular assemblies?

A. He instituted a senate, composed at first of 400 members (afterwards enlarged to 500), with whom it was necessary that every measure should originate before it became the subject of discussion in the assembly of the people.

Q. To what supreme court did So'lon commit the guardianship of the laws and the administration of justice?

A. To the court of Areop'agus, which was so called from the place where it was held. To this tribunal belonged the custody of the treasures of the state, the care of religion, and the important task of controlling and directing the education of the Athenian youth.

Q. What did So'lon after he had established his system of laws?

A. He engaged the people by a public oath, religiously to observe his institutions for at least a hundred years; after which he departed on his travels to Egypt, Lydia, and several other countries, leaving Athens to become habituated to her new constitution, and to try by experience the wisdom of its formation.

Q. What happened in his absence?

A. During So'lon's absence, great disorders were occasioned at Athens by three factions, one headed by Meg'acles, another by Pisis'tratus, and the third by Lycur'gus. Meg'acles had rendered himself powerful by his vast riches; but Pisis'tratus, having made himself still more so by his affability and liberality, succeeded in seizing the reins of government.

Q. Did he enjoy the sovereignty peaceably?

A. No; he met with much opposition from the other parties; but after various turns of fortune, he fully established his power, and transmitted the crown to his sons Hip'pias and Hip'parchus.

Q. What became of So'lon?

A. On his return from his travels, he found Athen a prey to faction and civil disorder, and he reproached his countrymen with their folly and cowardice in surrendering up their liberties to Pisis'tratus. But seeing that the art of the usurper had secured too many partizans for him to overcome, he retired to the island of Cyprus, where he died about two years afterwards, in the eightieth year of his age.

CHAPTER XXII.

The History of Athens, from the death of Solon, including the first Persian War.

Q. What became of Hip'pias and Hip'parchus, the sons of Pisis'tratus?

A. Hip'parchus was killed by conspirators, and Hip'pias having by that event obtained the undivided power, became so arbitrary, that he was driven from Athens by the people, who swore eternal enmity to him and his family.

Q. In what way did he endeavour to revenge himself?

A. He persuaded Dari'us, king of Persia, to make

war against the Athenians, to which Dari'us readily consented, and which, in fact, he was preparing to do without such advice.

Q. What reason did Dari'us allege for going to war?

A. The Io'nians, who were under the Persian yoke, had endeavoured to liberate themselves, in which attempt the Athenians had assisted them; therefore when Dari'us had reduced them, he determined on punishing their allies.

Q. How did he proceed?

A. He sent an army of one hundred thousand foot, and ten thousand horse, against Athens, under Da'tis and Artapher'nes, attended by Hip'pias, for their counsellor and conductor. With this force, the Persians crossed the Ægean sea, and landed in Ere'tria, which they took without any difficulty, and then advanced towards Attica.

Q. What did the Persians do on their arrival in Attica?

A. Having encamped at Ma'rathon, they sent to inform the citizens of Athens of the punishment inflicted on the Ere'trians, who had also sent succours to the Io'nians in their revolt against Dari'us.

Q. What forces could the Athenians bring against this mighty Persian army; and what measures did they take in this alarming situation?

A. The Athenian army amounted only to ten thousand men, and was commanded by the celebrated Milti'ades, who, immediately marching towards the enemy at Marathon, gave them battle and gained a complete victory. The Persians lost six thousand of their bravest troops, and Hip'pias was slain.

Q. What remarkable circumstance occurred after this victory?

A. As soon as the battle was over, a soldier was sent from the field, to announce the victory to Athens; on his arrival there, exhausted with fatigue, and

bleeding from his wounds, he had only time to cry out, "Rejoice! we are conquerors!" and immediately expired.

Q. What was the consequence of this defeat?

A. The Persians fled to their ships, but seven of their galleys were taken. The Persian commander then sailed round the cape of Su'nium, with the hope of surprising the harbour of Athens, and of taking the city by assault. But Milti'ades, suspecting the enemy's intention, made a rapid march, and when the Persians arrived at the port of Phale'rum they saw an Athenian army encamped on the hill above.

Q. Did they attempt to land?

A. No: the Persian fleet immediately returned to Asia, carrying with them the Eretrian prisoners, who were conducted to Dari'us, at Susa.

Q. In what manner did Dari'us treat the prisoners when they came before him?

A. He immediately ordered that they should be released from their chains; and he assigned them for their habitation a fertile district in the province of Cis'sia, about twenty-four miles from the capital.

Q. What did the Athenians do to the honour of those who fell in the battle of Marathon?

A. They erected splendid monuments, and engraved on them the names of those who fell, and the tribes to which they belonged.

Q. Was not the valour of Milti'ades rewarded?

A. The only favour granted to Milti'ades, the great deliverer of Athens, was, that in the picture of the action, he was represented at the head of his army, exhorting his soldiers to do their duty; nor was the gratitude of the Athenians towards him of long duration.

Q. In what way did the Athenians prove ungrateful to their commander?

A. Not long after the battle of Marathon, Milti'ades

was sent with a large fleet, consisting of seventy ships, against the islands in the Ægean sea, which had submitted to the demands of Darius, and aided the cause of the Persians; but being wounded, and unsuccessful in the isle of Pa'ros, he returned with his fleet to Athens, where an unfortunate commander never found a welcome reception.

Q. How was he treated on his return?

A. On his return, he was accused by his enemy Xantip'pus of raising the siege of Pa'ros, from the influence of a Persian bribe; and he was on this charge condemned to suffer death, or pay a sum of fifty thousand crowns. This sum he was unable to discharge, and he remained in prison till his death; and his body was not permitted to be buried, until Cimon, his son, redeemed it by payment of the fine.

Q. What resulted to the Grecians from the great victory gained by the Athenians at the battle of Marathon?

A. The success which attended this splendid achievement inspired the Greeks with an enthusiasm of valour, and is considered by Plato as the source and original cause of their future conquests and victories. The terror of the Persian power, hitherto so formidable, was dissipated. The Greeks were taught from this success to know their own strength, and to tremble no more at the name of the enemy whom they had defeated.

Q. Did the Grecian orators, on every occasion of importance, refer to the battle of Marathon?

A. They recalled the field of Marathon to the remembrance of their countrymen, and held up Miltiades and his victorious troops to their view, in order to inspire them with a passion for glory, and an emulation of their ancestors. Never had so small a number of forces overcome so great a host, as the Athenians did at the battle of Marathon.

CHAPTER XXIII.

The Second Persian War with the Greeks.

Q. After the defeat of the Persians at Marathon, what was the proceeding of Dari'us?

A. He resolved to make war on Greece in person, but death put an end to his ambitious project.

Q. Who succeeded Dari'us in the government of Persia?

A. His son Xerx'es, in whose reign the Egyptians revolted from his sway; but he marched an army against them and soon subdued them; and then committing the government of Egypt to his brother Achæ'menes, Xerx'es returned to Persia.

Q. What followed the subjection of the Egyptians?

A. Xerx'es, elated with his success against that people, determined to carry the intention of his father into effect, and, prompted by resentment as well as ambition, he made war upon the Greeks.

Q. In what state were the affairs of the Greeks at this time?

A. The Greeks were now arrived at a high state of perfection in the fine arts, especially at Athens. Great improvements had been made in every art and science; and, for a defence of the impending danger, the invasion of their country by the Persians, every exertion was made that an ingenious people could put in practice.

Q. Who were now the Grecian commanders?

A. Aristi'des and Themis'tocles.

Q. Who was Aristi'des; and what was his character?

A. Aristi'des was descended from a noble family. He was an admirer of the Spartan constitution; justice was the prevailing feature of his character, and

the rule of his conduct, both in public and private life. He was surnamed *The Just.*

Q. Describe Themis'tocles.

A. Themis'tocles was a plebeian by birth, and was possessed of great abilities. His ruling passion was ambition; and he courted the multitude, because he expected that, by their assistance, he should raise himself to a high situation in the state. He was affable and complaisant to all; but in procuring friends he is said to have paid but little regard to the means by which they were acquired or retained.

Q. Was not his character as a politician held in high estimation?

A. Yes; however doubtful his moral character might have been, his political character was unrivalled; and, as Thucy'dides has observed, no person was more worthy the admiration of posterity.

Q. Were these two great characters always unanimous in their undertakings?

A. No; from their childhood they had been at variance, even in their sports; a proof that their contrariety of opinions proceeded from a discordance in their nature.

Q. In what respect did they differ?

A. Themis'tocles was the bolder genius; Aristi'des, though brave, was of a gentler spirit. In the attainment of his views, Themis'tocles looked to the end; Aristi'des regarded the means, and would not suffer any measure of policy to interfere with his strict regard to justice.

Q. Can you relate the particulars of this war?

A. Early in the spring, Xerx'es directed his march towards the Hel'lespont, where his fleet lay, in all their pomp, expecting his arrival. Here he was desirous of taking a survey of all his forces, which composed an army that was never equalled before or since. It was composed of the most powerful nations

of the east, and of people scarce known to posterity except by name.

Q. What is supposed to have been the amount of this great army?

A. History gives us various accounts; but the most probable opinion is, that it consisted of about 800,000 men, independent of the troops that were on board upwards of 1,200 vessels, which he had at sea.

Q. In what manner did Xerx'es conduct this immense army across the sea, from Asia into Europe?

A. By a bridge of boats, which he had caused to be formed over the Hellespont*. To shorten the passage of his fleet, he cut through the isthmus that joins Mount A'thos to the continent, and made a canal by which the vessels passed.

Q. How long were the Persians crossing over the Hel'lespont?

A. Seven days and seven nights. This immense army having landed in Europe, and being joined by the several European nations that acknowledged the Persian power, Xerx'es prepared for marching directly towards Hellas. He continued his march through Thrace, Macedonia, and Thessaly; every knee bending before him till he came to the straits of Thermop'ylæ, where he first found an enemy prepared to dispute his passage.

Q. But how could Greece attempt to resist so great a force?

A. The resistance they made was so effectual, that never was there an expedition so disastrous as this to the Persians. Themis'tocles, the general of the Athenians, having assembled an army of about 40,000 men, sent Leon'idas, king of Sparta, at the head of about 6,000 men, to take post at the pass of Thermop'ylæ, to defend the entrance of Attica.

* Now called *The Dardanelles*, which is about an English mile across.

Q. What happened there?

A. Xerx'es, after vainly attempting to corrupt Leonidas, summoned him to lay down his arms; to which the Spartan king made this memorable reply, "*Let him come and take them.*"

Q. What followed?

A. For two days the Persians strove, in vain, to force their way, and were repeatedly repulsed with great slaughter. At length they discovered an unguarded track, and the defence of the pass became a fruitless task; Leon'idas, therefore, foreseeing certain destruction, commanded all his army to retire, except 300 of the bravest of his troops.

Q. What was his motive for so doing?

A. His motive was to give the Persians a just idea of the spirit of that foe whom they had to encounter. He, with his brave followers, all perished in the desperate conflict. A monument was afterwards erected to their memory, bearing this noble inscription, "O stranger, tell it at Lacedæmon, that we died here in obedience to her laws."

Q. What loss did the Persians sustain in this encounter?

A. The loss of the Persians amounted to twenty thousand men, among whom were two of the brothers of Xerxes.

Q. How was Xerxes affected when he heard of the terrible disaster his troops had sustained at Thermopylæ?

A. He became more cruel than ever, and ravaged the whole country through which he passed with fire and sword; but to his great vexation and amazement, on inquiring into the state of the Grecians, whom he believed in despair and consternation, he heard that they were celebrating the Olympic games, in which a crown of laurels excited the greatest emulation.

Q. But was not Athens destroyed?

A. Yes; dreading the arrival of the Persians, and the army being absent, the city was abandoned by its inhabitants, and Xerxes took possession of the citadel, which he caused to be blown up, and afterwards set fire to the city.

Q. What great naval action soon took place?

A. The Grecian fleet, consisting of about four hundred sail, commanded by Themistocles, soon afterwards entirely defeated that of the Persians, which amounted to two thousand sail.

Q. What befel Xerxes after this severe defeat?

A. He was so much terrified at the event, that he immediately fled towards the Hellespont, under the apprehension that the victorious Greeks would prevent his passage into Asia. He left three hundred thousand men, under his general Mardo'nius, to finish the war; but, a short time afterwards, this army was completely cut to pieces, and Mardo'nius himself slain, near Platæ'a in Bœ'otia, by Pausa'nias, king of the Lacedæmonians, and Aristides, the Athenian general.

Q. Was not a final blow given at the same time to his naval power?

A. Yes; on the same day, the remainder of his naval armament, which escaped from Sal'amis, was completely destroyed at Myca'le. From this time the Persians were seen no more in those seas, and Greece was entirely delivered from that powerful enemy.

Q. At what time did this great event happen?

A. In the year of the world 3524, and before Christ 480.

Q. What celebrated persons flourished about this period?

A. Many; among whom Herod'otus, of Halicarnas'sus, who is so famed for his "Universal History,"

that the names of the Nine Muses were unanimously given to the nine books into which it is divided.

Q. Who succeeded Xerxes in the throne of Persia?

A. Artaxerx'es, his son, who reigned 40 years.

Q. In what manner did Xerxes come by his death?

A. He was killed by Artaba'nus, an Hyrcanian; who, having afterwards wounded and attempted to kill Artaxerx'es, received the punishment due to his crime.

Q. What remarkable event happened in the reign of Artaxerx'es, connected with the affairs of Greece?

A. Themistocles, the celebrated Athenian general, being banished from his country by the envy of his fellow citizens, 471 A. C., took refuge with this king, who, forgetting the enmity that had existed between his father and the Athenians, loaded him with riches and honour.

CHAPTER XXIV.

Of the Affairs of Greece during the Administration of Ci'mon at Athens.

Q. Who was Ci'mon?

A. Ci'mon was the son of the celebrated Milti'ades, who, for his excellent qualities, was invested with the management of the affairs of the Athenians.

Q. What object first engaged his attention?

A The second war with the Persians.

Q. In what manner did this war begin?

A. Artaxerx'es, observing the increased power of Ci'mon with a jealous eye, endeavoured to persuade Themistocles, who was at that time an exile at his court, to head an army which he intended sending into Africa; but the love of his country prevailing

over every other sentiment, he is supposed to have poisoned himself rather than serve against his fellow-citizens. Artaxerxes, however, being determined to oppose the Greeks, marched towards them with a powerful army.

Q. Who was commander-in-chief of the Grecian forces?

A. Ci'mon, who prosecuted the war with the greatest success. He gained three victories over the Persians in one day, and completely destroyed their fleet at the mouth of the river Eurim'edon.

Q. Did not Artaxerx'es sue for peace?

A. Yes; accordingly a treaty was made, by which all the Grecian cities and states of Asia Minor were declared free; no Persian ship of war was allowed to enter between the Cyane'an and Chelido'nian islands: that is, from the Euxine sea to the coast of Pamphyl'ia; and no Persian general to encamp his troops within three days' march of those seas. Thus gloriously ended a war which had lasted 51 years.

Q. What was the general character of Ci'mon?

A. Ci'mon was a great statesman, and a brave and successful general; liberal and beneficent, almost to profusion; and averse to ostentation of every kind. He was a model of virtue in power and affluence: his gardens and tables were equally open to the poor as to his friends; but far from courting popularity by these means he always guarded against the abuses of democracy. He, indeed, seems to have possessed all the qualities that ennoble the hero, and adorn the man.

CHAPTER XXV.

Of the Government of Athens by Pericles and Alcibiades; and of the Peloponnesian War.

Q. Who succeeded Ci'mon in the government of Athens?

A. Per'icles, who was the son of Xantip'pus, the commander at the battle of Myca'le. He was distinguished for extent of knowledge, quickness of penetration, and irresistible eloquence; and these qualities procured him the chief direction of public affairs, which he retained for forty years.

Q. What was the principal event during the administration of Pericles?

A. The first Peloponnesian war, carried on by Athens on the one side; and Sparta and almost all Peloponne'sus, Pho'cis, and Bœ'otia, on the other.

Q. What was the cause of the first Peloponnesian war?

A. The mutual jealousy of the Athenians and Spartans, both of which states aimed at the supremacy of Greece. But the pretence on which they took up arms, was a dispute between the Corinth'ians and Corcy'reans respecting the town of Epidam'nus.

Q. How was the war conducted?

A. The Athenians were uniformly successful by sea and the Spar'tans by land; while the fleets of the former ravaged the coasts of Peloponne'sus, the armies of the latter laid waste the fields of At'tica.

Q. What great calamity did the Athenians suffer?

A. In the third year of the war, a dreadful plague broke out in Athens, which proved the more destructive, as the fear of the Spartan invaders had compelled

the inhabitants of the country to seek for shelter within the walls of the city.

Q. Did any remarkable siege take place during the war?

A. Platæ'a, a city of Bœ'otia, having sided with the Athenians, was closely besieged by the Thebans and Spar'tans. When they were unable to take it by assault, they erected a strong wall round the city, and thus kept up a strict blockade.

Q. Did any of the garrison escape?

A. A few scaled the enemies' walls during the night, and made good their escape to Athens.

Q. What became of the rest?

A. They were forced to surrender, and were all mercilessly murdered by the Spartans.

Q. How was the war terminated?

A. Cle'on, the leader who most vigorously urged the Athenians to continue the war, and Brasi'das, the best of the Spartan generals, were killed at the siege of Amphip'olis, a Thracian city; their successors were men inclined to pacific measures, and soon concluded a treaty.

Q. What name was given to this peace?

A. It was called the peace of Nic"ias, in honour of the Athenian general by whom it was principally effected.

Q. To what was the renewal of the war owing?

A. To the ambition of Alcibi'ades, the nephew of Per'icles. He possessed all the abilities and influence of his uncle, but was proud, selfish, and unprincipled.

Q. What was the first event of importance in the renewed war?

A. The Athenians sent a powerful armament against Sicily, hoping to make themselves masters of that island.

Q. How did the expedition succeed?

A. It proved fatal to the glory and strength of Athens. The generals conducted all the operations

badly, and were defeated by the Syracu'sans both by land and sea. They then endeavoured to lead their forces into some place of safety, but were overtaken by the enemy and compelled to surrender at discretion.

Q. Were the Syracu'sans merciful to the prisoners?

A. No: they put the generals to death, and made the soldiers slaves.

Q. Were any of the Athenians liberated?

A. Yes; the Syracu'sans restored to freedom all who could repeat the verses of Eurip'ides, and when these men returned home, they went in a body to the house of the poet and thanked him for their liberty?

Q. Was Alcibi'ades present during these transactions?

A. No; he was recalled to Athens to stand his trial for sacrilege; but dreading the violence of the people, he went into exile, and was condemned to death in his absence?

Q. Was the defeat in Sicily followed immediately by the destruction of the Athenian power?

A. No; the people made the most noble efforts to retrieve their losses, and obtained a great victory over the Spartans at Arginu'sæ, a cluster of small islands in the Æge'an sea.

Q. Did this victory secure the Athenians success?

A. It might have done so but for the wicked folly of the Athenians, who put to death the victorious admirals for not having preserved the bodies of those slain in the engagement, for burial. They were prevented from doing so by a violent tempest which arose immediately after the battle.

Q. What was the consequence?

A. The Spartans appointed Lysan'der their admiral, and he was every where victorious. On this the Athenians recalled Alcibi'ades, but expelled him again when his fleet was defeated through the incapacity of his lieutenant.

Q. Where was the fate of the war finally decided?

A. At Æ'gos Pot'amos, or the goats' river, on the coast of Thrace, where Lysander totally annihilated the Athenian fleet. Immediately after he sailed to Athens, and closely blockaded the city by sea and land.

Q. What was the event?

A. The Athenians, being now shut up on all sides, and depressed by misfortunes, became as dastardly as they had formerly been brave; and without attempting a defence, they offered to give up all their possessions, on condition of being left the town and port.

Q. What were the terms granted them by the Spartans?

A. That all their fortifications should be destroyed, as well as the walls that joined that port to the city; that they should give up all their ships except twelve; abandon every place they had taken; recal the exiled; and in short fight under Spartan colours. Thus terminated, after 27 years, the Peloponnesian war.

Q. What was the alteration that Lysander made in the government of Athens?

A. He changed the government altogether, and put it into the hands of thirty of his own subjects, whom he called Archons; and, on account of the cruelty with which they exercised their power, they were generally styled the thirty tyrants.

Q. Did they exercise their tyranny long?

A. During three years; at the end of which, Thrasybu'lus, an Athenian, at the head of a small party, drove out the thirty tyrants, and re-established democracy.

Q. Who, at this time, was the most celebrated person in Greece?

A. The great Athenian philosopher, Soc'rates, who was, perhaps, the greatest character that Greece ever produced.

Q. What was the character of this great man?

A. He recalled men from vain and frivolous pursuits to the knowledge of themselves, and to the study of virtue.

Q. What was the end of this great man?

A. He was accused by the Athenians of corrupting the young men of the city, and introducing the worship of strange gods. By the artifices of his accusers the multitude was persuaded to find him guilty, and he was sentenced to drink hemlock; the usual manner in which criminals were executed at Athens.

Q. How did he die?

A. With unshaken confidence; he conversed with his friends to the last moment on the immortality of the soul, and on the happiness that results from leading a virtuous life.

Q. Who wrote the history of the Peloponnesian war?

A. Thucyd'ides, a native of Athens, where he died in his 80th year, 391 years before Christ. His history was so much admired by Demos'thenes, that in order to perfect himself as an orator, he transcribed it eight different times, and read it with such attention, that he could almost recite it by heart.

Q. Who were the famous scholars of Soc'rates?

A. Xen'ophon and Pla'to, who have in writing transmitted to posterity the excellent instructions they received from him. Xen'ophen was no less excellent as an historian, than great as a general.

CHAPTER XXVI.

The retreat of the ten thousand. The liberation of Thebes. The Third Peloponnesian War.

Q. Were the Spartans indebted to any foreign prince for their triumph over the Athenians?

A. They were assisted with large supplies of money by Cy'rus, the brother of Artaxerx'es, king of Persia, which enabled them to man their fleet with the best sailors.

Q. How did they reward Cy'rus for his assistance?

A. They permitted him to levy soldiers in Greece when he was about attempting to dethrone his brother.

Q. Did Cy'rus obtain any Grecian auxiliaries?

A. Yes; a body of more than ten thousand men joined him under the command of Clear'chus, a Spartan.

Q. What was the success of this rebellion?

A. Cy'rus was killed in the battle of Cunax'a, near Babylon, at the very moment when his Grecian allies had defeated the wing of the royal army to which they were opposed. The death of Cy'rus rendered their victory useless, as they could not find any other competitor for the Persian throne.

Q. How did Artaxerx'es behave to the Greeks?

A. He enticed the leaders to a conference, and murdered them, hoping that he would easily become master of an army whose generals were destroyed.

Q. Was he successful?

A. No; the Greeks elected new generals, one of whom was Xen'ophon the historian of the expedition, and resolved to fight their way home.

Q. What was their situation at this time?

A. They were two thousand miles from home, surrounded by deep rivers, lofty mountains, and hostile nations, without money or provisions.

Q. Did they succeed?

A. Yes; they overcame all difficulties, and reached the shores of the Euxine sea in safety.

Q. How did the Spartans use the supremacy which they had obtained in Greece by the overthrow of Athens?

A. With great cruelty and injustice. They seized

on the citadel of Thebes in the midst of profound peace, and made themselves masters of the state.

Q. Did they carry on any war in Asia?

A. Ages'ilaus, one of the greatest, though not the best of their kings, carried on a very successful war against the Persians in Asia Mi'nor, and would probably have shaken their empire, had he not been recalled by the Epho'ri to quell the commotions which brought on the third Peloponne'sian war.

Q. What was the cause of these commotions?

A. The liberation of Thebes from the dominion of Sparta.

Q. How was this effected?

A The Theban exiles at Athens under the command of Pelop'idas returned secretly home. One of their friends invited the Spartans to an entertainment, and while they were carousing, the exiles came in and destroyed them.

Q. What was the consequence?

A. The Spartans made vigorous exertions to bring the Thebans again into subjection, but their efforts were foiled. At length the Spartan army, under the command of Cleombro'tus, was totally routed at Leuc tra by the Thebans, under the command of Epaminondas. And after this defeat the Spartans lost their former power over Greece.

Q. Whither did the Thebans transfer the war?

A. They sent assistance to the Arcadians and other states in southern Greece, anxious to throw off the yoke of Sparta. The Theban army under Epa minondas afterwards marched against Sparta, and had nearly succeeded in capturing the city.

Q. What was the last battle fought in this war?

A. The battle of Mantine'a, in which Epaminondas fell at the moment when his army had obtained a brilliant victory. Both sides were now exhausted,

and a peace was concluded on terms very humiliating to the Spartans.

Q. What became of Agesilaus?

A. He died on his return from a successful expedition into Egypt.

CHAPTER XXVII.

Greece in the time of Philip of Macedon.

Q. What was the condition of the Grecian states when Philip reigned as king of Macedon?

A. The pleasures of luxury had entirely supplanted their former heroic virtue, and the spirit of patriotism and military glory was visibly fast declining.

Q. By whom was Philip instructed in the art of war?

A. He had been sent as an hostage to Thebes, and there learned the art of war from Epaminondas.

Q. To what dangers was he exposed on his accession to the throne of Macedon?

A. His kingdom was attacked by enemies on every side, and several rivals disputed with him for the throne.

Q. How did he extricate himself from these difficulties?

A. By a mixture of courage and sagacity; he bought off some and defeated others, and at the same time by his eloquence animated the Macedonians to new exertions. He soon became so powerful, that he made himself master of Greece.

Q. How did he effect this?

A. A sacrilegious attempt of the Pho'cians to plunder the temple of Delphos, excited the hostility of all the republics of Greece, and caused the *Sacred War;* Philip's aid being requested to assist the Thebans and

Thessalians, he meditated the conquest of the whole, under the plea of punishing the Pho'cions, and vindicating the cause of Apollo.

Q. Who chiefly opposed his designs?

A. The Athenians; who, animated by the eloquence of the orator Demosthenes, exerted their utmost power to check the growing power of the Macedonians, and to preserve their national liberties.

Q. What battle decided the fate of Greece?

A. The battle of Cherone'a, which was fought 337 B.C., decided the fate of Greece, and subjected all her states to the dominion of the king of Macedon.

Q. Did Philip owe all his success to his valour?

A. No; he owed his triumphs much more to artifice and bribery. Having discovered a valuable gold mine near the city of Philippi, he was enabled to bribe some of the leading men in every state, who strenuously laboured to support his interests.

Q. Did he treat the Grecians as a conquered people?

A. No; he suffered them to retain their separate and independent governments, while he controlled and directed all national measures.

Q. Why did he do so?

A. To secure their interest in assisting him in future ambitious projects.

Q. What great object had he in view?

A. The invasion of Persia: but on the eve of setting out upon the expedition, he was murdered by one Pausanias, to whom Philip had once done an injury.

Q. How long did Philip reign, and by whom was he succeeded?

A. He reigned twenty-four years, and was succeeded by his son, Alexander the Great.

CHAPTER XXVIII.

Alexander the Great.

Q. How old was Alexander the Great when he succeeded his father in the sovereign power of Macedonia?

A. He succeeded his father at the age of twenty-one, and was immediately appointed generalissimo of the Greeks against the Persians.

Q. What was the character of Alexander in his youth?

A. He gave proofs of an extraordinary loftiness of sentiment, and made astonishing progress in his studies. Being one day asked by his friends, whether he would not choose to contend in the foot races of the Olympic games (for he was extremely swift of foot), he answered, that he would, *if kings were to be his competitors.*

Q. What was his first military action?

A. He marched against the Thebans, who had revolted from him; took their city and razed it to the very foundation, sparing only the houses of the poet Pindar and the Theban general Epaminondas.

Q. What expedition did he next undertake?

A. He crossed the Hellespont, at the head of an army of 30,000 foot, and 5,000 horse; but the generals of Darius Codoman'us, king of Persia, met him on the banks of the Grani'cus, with an army of 100,000 foot, and 10,000 horse, and drew up to receive him.

Q. What was the success of this battle?

A. The Greeks forded the river, with Alexander at their head, when they attacked and totally defeated the Persians, leaving 20,000 of the dead on the field of battle. Alexander now sent home his fleet, leaving

to his army the alternative of subduing Asia, or perishing in the attempt.

Q. Where was the next great battle fought?

A. Near the town of Issus. The Persian army, which amounted to 400,000 men, were defeated with prodigious slaughter; their loss being computed at 110,000 men, while the Greeks lost only 450.

Q. What was the conqueror's conduct after the battle?

A. Alexander displayed his humanity and generosity after the battle of the Issus, by treating the wife and family of Darius, who were in his power, with every token of respectful attention.

Q. Relate concisely his progress afterwards?

A. He reduced Asia Minor and Syria; took Tyre; conquered Egypt, where he founded the city of Alexandria; and, returning through Persia, he again defeated the innumerable armies of Darius.

Q. Were not very advantageous terms offered by Darius?

A. Yes; Darius consented to yield to Alexander the whole country from the Euphra'tes to the Hellespont, and to give 10,000 talents with his daughter Stati'ra in marriage; but the conqueror haughtily rejected these splendid offers, being satisfied with nothing less than the entire submission of Persia.

Q. What battle was fought between them afterwards?

A. The celebrated battle of Arbe'la, where Darius brought 700,000 men, and was defeated with the loss of 300,000 of them.

Q. What became of Darius?

A. He fled from province to province, and was at length basely murdered by Bessus, one of his own officers. The Persian Empire, which had subsisted for 296 years, from the time of Cyrus the Great, submitted to Alexander, B. C. 330.

Q. Was Alexander's ambition satisfied?

A. No; he afterwards conquered Me'dia, Par'thia, Hyrca'nia, and Sogdia'na; and being firmly persuaded that the gods had decreed him the sovereignty of the globe, he penetrated into India, as far as the Indus; but his soldiers seeing no end to their toils, grew dissatisfied, and Alexander returned, regretting that there were no more countries left for him to conquer.

Q. How did he conduct himself on his return?

A. He abandoned himself to every excess of luxury. All the finer qualities of his nature were absorbed in riot and debauchery: and he at length fell a victim to his intemperance at Babylon, in the thirty-third year of his age, and the thirteenth of his reign, B. C. 324.

Q. What do we learn in perusing the life of Alexander the Great?

A. We see in Alexander's life, that the lust of conquest produces no real happiness, and that the noblest nature may be corrupted by giving way to the violence of our passions.

CHAPTER XXIX.

Successors of Alexander.

Q. To whom did Alexander bequeath the empire?

A. On his death-bed, he gave to Perdic'cas, a favorite general, a ring, but named no successor; and on being requested by his courtiers to say on whom he wished the empire to devolve, he replied, "To the most worthy."

Q. What did that answer occasion?

A. It was the occasion of the empire being divided among thirty-three of his principal officers, Perdic'cas thinking that their inevitable dissensions would ulti-

mately throw the whole power into his own hands; but in this speculation he was disappointed, though a series of wars and intrigues immediately arose between them.

Q. Who eventually had the principal shares of the Macedonian empire?

A. Antip'ater took Macedonia; Ptol'emy had Egypt; Lysim'achus, Thrace and the Hellespont; and Seleu'cus, Syria; but not one of Alexander's family were allowed the smallest share in the division, being all sacrificed to the ambition of his generals.

Q. Does the history of Greece excite any interest after this period?

A. No. The republic of Acha'ia, for a while, retarded the fall of liberty, but it was at length destroyed by the Romans, who were now arriving at the height of their power.

Q. When was Greece conquered by the Romans?

A. Greece was finally conquered by the Romans in the year 146 B. C.; who, having at that time become wealthy and powerful, from their extensive conquests, manifested a taste for luxury and refinement. Thus Greece, the centre of the arts and sciences, though subdued, became a model and an instructor for her conquerors.

Q. What celebrated city did the Romans destroy when they subdued Greece?

A. Cor'inth was taken by the consul Mummius, all its inhabitants either massacred or enslaved, and the city itself rased to the ground. It was, however, rebuilt by Ju'lius Cæ'sar, about a century after its destruction.

Q. How long did Athens remain subject to the Romans?

A. Until the destruction of the Eastern Empire by the Turks, after the capture of Constantinople, A. D. 1453.

LITERATURE, ARTS, &c

CHAPTER XXX.

Grecian Literature.

Q. Did the Greeks excel in literature?

A. The Grecian writers have left us the finest models in every species of composition, especially poetry, history, and philosophy.

Q. Who was the first Grecian poet?

A. Ho'mer, who lived about ten centuries before the birth of Christ; his most remarkable works are the Il'iad, which contains an account of the Trojan war, and the Od'yssey, which relates the adventures of Ulysses on his return from that war. These poems are called Epic, because they are regarded as of the highest kind of poetry.

Q. Did the next Greek poet write epic poems?

A. He'siod, a native of Bœo'tia, succeeded to Ho'mer; he wrote two irregular epic poems, but his most celebrated poem is one on Agriculture, called the Works and Days.

Q. What species of poetry was next cultivated?

A. Elegiac and pastoral poetry. Elegies appear to have been at one time a favourite species of composition among the Greeks, but only a few fragments have come down to our times.

Q. Who were the principal pastoral writers?

A. Theoc'ritus, Bi'on, and Mos'chus: it is remarkable, that though these writers principally celebrate the beauties of the country and the charms of a shepherd's life, they were all favourites at the courts of princes.

Q. In what species of poetry did the Greeks next distinguish themselves?

A. Lyric poetry, which probably began with hymns in honour of the gods, was zealously cultivated by the Greeks, and in this they have never been excelled.

Q. Can you name the principal lyric poets?

A. Anacreon, born in the island of Teos, who sung in praise of love and wine; Sap'pho, a poetess of uncommon power, born

in the island of Lesbos; Alcæ'us, a native of the same island Archil'ochus, whose satirical odes were so severe, that those whom he attacked committed suicide; Simon'ides, remarkable for the tenderness of his descriptions; and the sublime Pindar, whose Odes in honour of the victors at the public games have never been equalled for majesty of thought, and dignity of expression.

Q. By whom was the regular drama introduced into Greece?

A. Some species of dramatic exhibition seems to have formed the principal delight of the Greeks, from the earliest ages; but Thes'pis appears to have been the founder of the regular drama, and though his theatre was an open field, and his stage a cart, the popularity of his performances baffled every attempt of Solon to suppress them.

Q. Who brought tragic poetry to perfection?

A. Æs'chylus, the most sublime of tragic writers; he was a brave soldier, and served his country at the battles of Mar'athon, Sal'amis, and Platæ'a. He subsequently directed his attention to the stage, and produced ninety tragedies, of which forty obtained the prize.

Q. Who was the next great tragic writer?

A. Soph'ocles; he excelled in tenderness as much as his master Æs'chylus in sublimity. He wrote one hundred tragedies, of which more than twenty were honoured with the prize. He died of joy, for having obtained the poetical crown at the Olympic games.

Q. Was there any other great Greek tragedian?

A. Eurip'ides was induced to write tragedy, by the great fame which Soph'ocles had acquired in that department of literature, and the rivalry between these two poets was very great. The writings of Eurip'ides want the sublimity of Æs'chylus, and the tender pathos of Soph'ocles; but he displays a greater knowledge of the human mind, and a more philosophical conception of the passions. The noblest compliment ever paid to any poet, was conferred on his verses by the Sicil'ians. After the fatal defeat at Syracuse, those Athenians who could repeat any portion of his tragedies were liberated from slavery and permitted to return home.

Q. Had the Athenians any comedy?

A. The Athenians had three species of comedy, the old, the middle, and the new. In the old comedy, living persons were introduced on the stage by their real names; in the middle, the names were disguised; in the new, both the names and the characters were fictitious.

Q. Have any of the comic writers transmitted their works to posterity?

A. Aristoph'anes is the only one of the comic writers known to us, but he is the greatest and most powerful satirist that ever existed. His works are generally severe personal attacks, disguised under a thin allegorical veil, on the most conspicuous public characters of the day. His ridicule is generally coarse and unsparing; his wit frequently gross and licentious; still there is a fervour and vigour in his satire, which seems to be the result of honest and virtuous indignation, roused by the contemplation of vice and hypocrisy.

Q. Who was the first Grecian historian?

A. Herod'otus of Halicarnas'sus. He undertook to write the history of the Persian invasion of Greece, and interwove with his work all the information he had collected respecting the Asiatic nations. Simplicity and elegance are the chief characteristics of his style. He is usually called the Father of History, and owes the name as much to his merits as his antiquity.

Q. Were there any other eminent Grecian historians?

A. Thucyd'ides, who wrote the history of the Peloponne'sian war, is praised for his political wisdom, and Xen'ophon for the beauty of his style and the liveliness of his descriptions.

Q. Who were the most celebrated Grecian philosophers?

A. Tha'les, who first taught the true shape of the earth, explained the nature of eclipses, and predicted the time of one solar eclipse; Pythag'oras, who first laid the foundation of geometry; and Plato, the most eloquent writer of ancient times, who first invented the analytic method of reasoning, that is, determining the truth or falsehood of a proposition, by the truth or falsehood of its consequences.

Q. Where was science chiefly cultivated?

A. In the Greek colonies, but more especially in the school of Alexandria, in Egypt.

CHAPTER XXXI.

Of the Grecian Games.

Q. WHAT were the several public games of Greece?

A. The Olym'pic, the Isth'mian, the Pyth'ian, and Nemæ'an.

Q. Which of these games was the chief?

A. The Olym'pic; but the contests at all of them were much

the same; namely, running, leaping, wrestling, boxing, and throwing the *discus*, a kind of round quoit of stone, lead, or other metal, launched from a thong run through a hole in the middle of it.

Q. What were the prizes given to the victors of these games?

A. A simple wreath; but the Olym'pic was accounted the most honourable, as being sacred to Jupiter: this wreath was made of wild olive; the Pyth'ian was made of laurel; the Isth'mian, of the pine; and the Nemæ'an, of parsley. These prizes were adjudged as marks of honour rather than interest, in order to animate a love of glory.

Q. What time was set apart for these games?

A. Five days; during which time there was a suspension of hostilities between any contending states. An immense number of people assembled at the celebration of these games, not only from every part of Greece, but also from remote countries.

Q. How often were these games celebrated, and for what purpose?

A. The Olym'pic games were celebrated every five years, in honour of Jupiter, upon the plains of Elis, near Olym'pia. The Pyth'ian every fourth year; these were instituted in honour of Apollo, after he had slain the serpent Py'thon. The Isth'mian every third year, in honour of Neptune, the god of the sea; these games had their name from being celebrated upon the Isth'mus of Cor'inth. The Nemæ'an games, celebrated every two years, were instituted by Adras'tus, in honour of Her'cules, who destroyed the lion of the Nemæ'an forest.

CHAPTER XXXII.

Of the State of the Arts in Greece.

Q. In what arts did the Grecians excel?

A. The Greeks excelled in all those which are termed the *Fine Arts*, particularly Architecture, Sculpture, and Painting: and the specimens of these which yet remain, are the models of imitation for artists of the present day, who acknowledge them as the standard of excellence.

Q. During what period of the Grecian history were the arts in the highest perfection?

A. The arts were carried to the summit of perfection during

the time of Per'icles, and continued so till after the death of Alexander the Great.

Q. Of what did the Grecian architecture consist?

A. The Grecian architecture consisted of three distinct orders: the Dor'ic, the Ion'ic, and the Corin'thian; and these orders gave rise at later periods to all the rest *.

Q. In what respects do these orders differ?

A. The Dor'ic has a boldness and strength superior to the two others; the Ion'ic is distinguished for its light and elegant simplicity; and the Corin'thian for its exceeding richness.

> "First unadorn'd,
> And nobly plain, the manly Doric rose;
> The Ionic then, with decent matron grace,
> Her airy pillar heaved; luxuriant last,
> The rich Corinthian spread her wanton wreath."

Q. In what other arts did they excel?

A. Besides sculpture and painting, they excelled in music, epic and dramatic poetry, &c.; and in their schools of philosophy, every liberal art was cultivated, and every moral duty enforced. To particularize further would exceed the limits of this Catechism.

CHAPTER XXXIII.

The Religion, &c. of the Greeks.

Q. WHAT was the religion of the Greeks?

A. The religion of the Greeks was Paganism; they worshipped a multitude of gods, which they classed according to the different parts of creation; thus, they had their *celestial* and *terrestrial* deities, and their *infernal* or subterranean gods †.

Q. Whence did they derive their religion?

A. Being colonized from various countries, the Greeks adopted the religion of the places from whence they came, but they were chiefly indebted to the Egyp'tians and Thra'cians for their system of idolatrous worship, particularly to the former.

* For a full account of the different orders of Architecture, their rise and progress, see *Pinnock's Catechism of Architecture.*

† See *Pinnock's Catechism of Mythology* for the names and qualities of these respective deities.

Q. Did they pay equal adoration to their different deities?

A. No; the first and most solemn worship was devoted to the celestial gods, the second degree of adoration to the terrestrial deities, and the lowest to the infernal or subterranean gods.

Q. What were the most remarkable particulars relating to religion among the Greeks?

A. Their temples, sacrifices, festivals, oracles, and augury.

Q. Which were their principal temples?

A. Their principal temples were, 1st, That of Dian'a, at Eph'esus, accounted one of the seven wonders of the world. 2nd, That of Apollo, in the city of Mile'tus. 3rd, That of Ce'res and Pros'erpine, at Eleu'sis: and, 4th, That of Olym'pian Jove, at Athens. These were all built of marble, and decorated with the finest ornaments.

Q. Was there not another temple more famous than any you have mentioned?

A. Certainly; the most celebrated of all the temples of Greece was that of Apollo, at Delphos, on account of the great credit and reverence paid by all nations to the responses of his oracle.

Of Sacred Persons.

Q. Who were denominated Sacred Persons?

A. Those men who were intrusted with the care of the holy places, the temples, and the religious ceremonies. The one who held the highest authority was styled the High Priest, and under him were several priests of different degrees of rank, whose offices were to attend and officiate at the public sacrifices, and to cleanse and adorn the temples, &c.

Q. Were not women also admitted to sacred functions?

A. Yes; there were virgins, or women who were enjoined to perpetual chastity, admitted as priestesses. They were drawn by lot from among the virgins of the most distinguished families, and of an irreproachable life. But no person, either man or woman, could be admitted to the priesthood who laboured under any bodily or mental defect.

Sacrifices.

Q. What were the different kinds of sacrifices among the Greeks?

A. Their sacrifices were principally of three kinds: 1st,

Voluntary or *free-will* offerings; 2ndly, *Petitionary* sacrifices for success in any enterprise; and 3rdly, *Propitiatory* offerings, to avert the anger of some offended deity.

Q. Of what did these sacrifices consist?

A. At first, sacrifices consisted merely of herbs and fruits. In process of time, however, animals, and even human victims, were offered; and, to render the oblation more acceptable, costly perfumes were sometimes added.

Q. Was any distinction made between the sacrifices of the rich and the poor?

A. Yes, there was: the rich were expected to make valuable oblations; but the smallest offerings were acceptable from the poor.

Q. What preparations were necessary to be observed?

A. It was necessary, before any person offered a sacrifice, that he should undergo a thorough purification by washing, and abstain, for several days before, from every sensual indulgence; and no person whose life was impure was permitted to attend the sacrifices.

Q. Was the piety of the ancient Greeks confined to the observance of sacrifices and public religious assemblies?

A. No; it was their universal practice to address their deities by prayer and supplication every morning and evening.

Q. What forms did they observe on such occasions?

A. They prostrated themselves with the utmost awe and reverence, holding in their hands boughs of laurel or olive; and if before the statue of a god when an especial degree of reverence was intended, they either kissed its feet or the threshold of the temple.

CHAPTER XXXIV.

Forms of Government—Military and Naval affairs.

Q. How was ancient Greece governed?

A. The country was divided into a number of independent states, each of which had a form of government peculiar to itself. Most of them, however, were republics, or states in which the general assemblies of the people have a share in the government.

Q. In what respects did these republics differ?

A. The Doric states, such as Sparta, gave most of their power into the hands of the nobility; but the Ionian states,

of which Athens was the chief, lodged all authority in the great body of the people.

Q. Had the Greeks any congress of the states?

A. Yes; the Amphic'tyon'ic council was an assembly of deputies from the different states, for the general superintendence of national affairs.

Q. When and where did this council meet?

A. Twice in the year, at Thermop'ylæ and Delphi. The guardianship of the temple and oracle of Apollo at Delphi, was especially entrusted to their charge.

Q. What were the deputies called?

A. Each state sent two deputies to the council, one named Hierom'nemon, to attend to religious affairs; and another called Pylag'oras, to transact political business.

Q. What was the oath taken by the Amphic'tyons?

A. They swore, that they would never destroy an Amphic'tyon'ic city, that they would never stop the course of water during war or peace, and that they would to the utmost of their power cause the gods to be duly reverenced.

Q. Did this council preserve the peace of the country uninterrupted?

A. No; because the Amphic'tyons possessed no means of enforcing their decrees; and such powerful republics as Athens and Sparta would have set them at defiance.

Q. Did the Greeks make many improvements in military tactics?

A. No; notwithstanding all their wars, the art of directing the movements of an army remained stationary from the first Persian war, to the third Peloponne'sian. The generals entrusted the entire matter to the strength and courage of their soldiers, after having once formed the battle-line.

Q. By whom was the first great improvement effected?

A. By Epaminon'das, in the third Peloponne'sian war.

Q. What change did he make?

A. Instead of drawing out his men in long lines, he formed them into deep columns, and by their weight, broke the extended and feeble lines of the enemy.

Q. What change took place in the nature of the Grecian soldiery after the Persian wars?

A. In those wars, the Greeks served as volunteers, but when expeditions were undertaken into distant countries, it became necessary that the army should be paid. This gave rise to many difficulties; for all the Greek states, and especially the Athenians, were profoundly ignorant of all financial matters.

Q. What kind of galleys did the Greeks use in war?

A. For the most part long galleys with a single tier of oars; it was at a very late period that they began to use *triremes*, or vessels with three banks of oars, one above the other; but when once they were introduced, their superiority became apparent.

Q. Which of the Grecian states was most powerful at sea?

A. The Athenians long possessed naval supremacy; they were deprived of it for a short time by the Spartans, after the battle of Æ'gos Pot'amos, but once more regained their superiority to lose it again to Philip of Macedon.

Q. Did the Macedonians continue to preserve naval superiority?

A. No; after the death of Alexander maritime affairs were neglected by all the states, and that was one of the principal causes of the easy victory obtained by the Romans over the Grecians. A fleet in the Adriatic might have delayed the fall of Grecian liberty, but the different cities were too much engaged in contending for supremacy on land, to attend to the sea; though experience might have shown them, that superiority on that element was the surest means both of preserving and extending their dominions.

THE END.

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